

The Worlds Observation for keeping their Masse-days, and Festivall dayes (so called) fathomed and found groundless, or without a bottome, so needs must fall that hath not whereon to stand, for what is there to uphold it but Papists traditions, Heathenish manners or customs of Nations which are vaine? and they that observe lying vanities, forsake their own mercy.

AND where do you read in all the Scriptures the writings of the holy Men of God of a day called Christmas day, indeed in the writings of the Pope and Papists you may reade there of severall Masse-days. Candle-masse-day, Lammasse-day, Michaelmasse-day, but where did Christ, his Miniſters, Meſſengers, and Followers appoint Masse-dayes: Do you speake truth then when you call it his Masse-day Christmas day, when he never appointed it nor commanded it, nor none of his Servants, Disciples or Followers? Is not your worke then your own who required it at your hands, if you cannot make it appeare that Christ had a Masse-day, then it is your own Masse-day or the Papists Masse-day whom you are found imitators off, and so are you not upholding Popery keeping the Popes yoke upon your neckes, whilest you are observing Popish dayes, feasts, names, times and seasons, and see not all times in the Fathers hand.

The Apostle declared against observing dayes and Moneths and times, which you are found observing off, so out of their Doctrine, therefore doth it not appeare your worke is your owne, that you are of a contrary mind who said I am afraid of you, least I have bestowed upon you labour in vaine, and writ unto them, and asked who had bewitched them; Observe a day and kill the just, or they who live in pleasures on Earth, and are wanton, doe they not kill the just? Or is that the end of your observing dayes and times to put an end to the Creatures of God to spend them upon your lusts, to swallow up the Creatures and make havock of them, which the will havinging its liberty runnes with greedinesse into. Did ever the Saints follow such practise the holy men of God eate and drinke but did not rise up to play, but they indeed whom God destroyed did so. Therefore reade your selves and consider every one betimes the worke of your day and the end of your worke; Are you not to doe all whatsoever you doe to the praise and glory of God, is drunkennesse, night watching, revelling, riotting, banquetting, gameing, dancing, sporting, workes done to his glory or that doe praise him, or doth it not dishonour him people to spend their dayes in vanity? Or doth carding, diceing, foolish jesting, riddles, idle talking, corrupt communication, stories and fables glorifie God, what is done in your eatings, drinkings, superfluities and wantonnesse, reade well and consider these things for God will not be mocked. Did God make the Creatures to serve you, and you to serve your lusts, or is it equall so to doe? and such as every one soweth such shall he reape, mind therefore the weight and worth of your immortall soules, and spend no longer your time in vanity yee light airy wanton ones, that love your pleasures, sports and pastimes more then God, so while you have time prize it. For doth not the light condemne you for these things, the witnesse of God in your conscience. Or how can you expect God should love you when you love your vanities, sports and pleasures more then him; Or is that a honouring of God or of Christ or glorifying him, whose the Earth is and the fulnesse thereof to kill and destroy his Creatures and spend them upon your lusts, and loose and spend away your precious time with your fiddles musick songs, riddles, foolish jesting, idle talking and corrupt communication, doth not the Scriptures declare that with such things the spirit of God is grieved: Ought you not rather to delight your selves in the Lord and take your pleasure in him, and not to spend away your dayes in vanity and follow after leasing, that the Lord might dwell among you and delight to doe you good.

Or who required that honour from you which you say you are doing for keeping of the Saints dayes, St. Steven St. John and your Lady day, what Lord hath required such worship from you except the Pope from whom you have it by tradition, or what other example can you shew for your practise herein? Did they whom you call St. Steven, or St. John in their day teach any such Doctrine or give any such example. And was not Mary blest and highly favoured who was in the feare of God, and said the mercy of God is from generation to generation towards them that feare him. But this doth condemne you who are out of his feare so out of his mercy, and feeding your selves without feare. And what is to you the holy day that are strangers to the holy life, can you say you live their life that pretend to keep their day, otherwise doth it not shew you are ignorant and know not what you are doing, your worke is groundlesse without a bottome, that know not the Saints life nor their day who are from the light which leades to the holy day to the holy life, and so in the darknesse stumbling where you cannot tell what you are doing in your darke workes, but the children of light see you and can have no fellowship with your unfruitfull workes of darknesse which are to be reprov'd and for which you are reprov'd in secret when no eye seeth you for your hard speeches ungodly deeds and evill actions, the light reproveth you wherewith Christ hath enlightened you who lighteth every man that cometh into the world, who love the darknesse rather then light because your deeds are evill, which light wilbe your condemnation hating it and walking contrary unto it, which is the salvation of all that believe and obey. So loving the light wherewith you are enlightened and receiving it there will be a teacher present with you at all times and in all places to teach you sobriety and the feare of God, alwaies to depart from evill.

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